1:Heckewelder M-5 (ca. 1800)1819
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or tribes, were at war with each other, the latter not being willing to permit that the French should establish themselves in that country. At last the Iroquois, finding themselves between two fires, and without any prospect of conquering the Lenape by arms, and seeing the necessity of withdrawing with their families, from the shores of the St. Lawrence, to the interior of the country, where the French could not easily reach them, fell upon a stratagem, which they flattered themselves would, if successful, secure to them not only a peace with the Lenape, but also with all the other tribes connected with them; so that they would then have but one enemy (the French) to contend with.

This plan was very deeply laid, and was calculated to deprive the Lenape and their allies, not only of their power but of their military fame, which had exalted them above all the other Indian nations. They were to be persuaded to abstain from the use of arms, and assume the station of mediators and umpires among their warlike neighbours. In the language of the Indians, they were to be made *women*.* It must be understood that among these nations wars are never brought to an end but by the interference of the weaker sex. The men, however tired of fighting, are afraid of being considered as cowards if they should intimate a desire for peace. It is not becoming, say they, for a warrior, with the bloody weapon in his hand, to hold pacific language to his enemy. He must shew to the end a determined courage, and appear as ready and willing to fight as at the beginning of the contest. Neither, say they, is it proper, to threaten and to sue in the same breath, to hold the peace belt in one hand, and the tomahawk in the other; men's words, as well as their actions, should be of a piece, all good or all bad; for it is a fixed maxim of theirs, which they apply on all occasions, that good can

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* Loskiel, part I. ch. 10.

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never dwell with evil. They also think that a treaty produced by threats or by force, cannot be binding. With these dispositions, war would never have ceased among Indians, until the extermination of one or the other party, if the tender and compassionate sex had not come forward, and by their moving speeches persuaded the enraged combatants to bury their hatchets, and make peace with each other. On these occasions they were very eloquent, they would lament with great feeling the losses suffered on both sides, when there was not a warrior, perhaps, who had not lost a son, a brother or a friend. They would describe the sorrows of widowed wives, and, above all, of bereaved mothers. The pains of child-birth, the anxieties attending the progress of their sons from infancy to manhood, they had willingly and even cheerfully suffered; but after all these trials, how cruel was it for them to see those promising youths whom they had reared with so much care, fall victims to the rage of war, and a prey to a relentless enemy; to see them slaughtered on the field of battle, or put to death, as prisoners, by a protracted torture, in the midst of the most exquisite torments. The thought of such scenes made them curse their own existence, and shudder at the idea of bearing children. Then they would conjure the warriors by every thing that was dear to them, to take pity on the sufferings of their wives and helpless infants, to turn their faces once more towards their homes, families and friends, to forgive the wrongs suffered from each other, to lay aside their deadly weapons, and smoke together the pipe of amity and peace. They had given on both sides sufficient proofs of their courage; the contending nations were alike high minded and brave, and they must now embrace as friends those whom they had learned to respect as enemies. Speeches like these seldom failed of their intended effect, and the women, by this honourable function of peace-makers, were placed in a situation by no means undignified. It would

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not be a disgrace, therefore; on the contrary, it would be an honour to a powerful nation, who could not be suspected of wanting either strength or courage, to assume that station by which they would be the means, and the only means, of preserving the general peace and saving the Indian race from utter extirpation.

Such were the arguments which the artful Mengwe urged to the Lenape to make them fall into the snare which they had prepared for them. They had reflected, they said, deeply reflected on their critical situation; there remained no resource for them, but that some magnanimous nation should assume the part and situation of the *woman*. It could not be given to a weak or contemptible tribe, such would not be listened to; but the Lenape and their allies would at once possess influence and command respect. As men they had been dreaded; as women they would be respected and honoured, none would be so daring or so base as to attack or insult them; as women they would have a right to interfere in all the quarrels of other nations, and to stop or prevent the effusion of Indian blood. They entreated them, therefore, to become *the woman* in name and in fact, to lay down their arms and all the insignia of warriors, to devote themselves to agriculture and other pacific employments, and thus become the means of preserving peace and harmony among the nations.

The Lenape, unfortunately for themselves, listened to the voice of their enemies. They knew it was too true, that the Indian nations, excited by their own unbridled passions, and not a little by their European neighbours, were in the way of total extirpation by each other's hands. They believed that the Mengwe were sincere, and that their proposal had no object in view but the preservation of the Indian race. In a luckless hour they gave their consent, and agreed to become *women*. This consent was received with great joy. A feast was prepared for the purpose of confirming and proclaiming the

1:Heckewelder M-5 (ca. 1800)1819
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728 If the supposed enemy is peaceably inclined, he will in such case send a deputation to the aggrieved nation, with a suitable apology. In general the chief sends word, that the act complained of was committed without his knowledge, by some of "his foolish young men;" that it was altogether unauthorised and unwarranted; that it was highly reprobated by himself and his council, and that he would be sorry that on that account a breach should be made between the two nations, but, on the contrary, wishes for peace; that he is willing to make reparation for the offence by condoling with the relations of the person slain and otherwise satisfying them. Such an offer is generally accepted, and in this manner all differences are adjusted between the parties, and they are friends again as they were before. But should the offending nation refuse to apologise and sue for peace, war is then immediately declared and is carried on with the greatest vigour.

CHAPTER XX.

MANNER OF SURPRISING THEIR ENEMIES.

726 COURAGE, art, and circumspection, are the essential and indispensable qualifications of an Indian warrior. When war is once begun, each one strives to excel in displaying them, by stealing upon his enemy unawares, and deceiving and surprising him in various ways. On drawing near to an enemy's country, they endeavour as much as possible to conceal their tracks;

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1:Heckewelder M-5 (ca. 1800)1819
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send them messengers of peace, they only mean to lull them into a fancied security, that they may the easier fall upon and destroy them. It was in consequence of this conviction that the three respectable gentlemen whom I have already mentioned, met with their unhappy fate.

CHAPTER XXII.

TREATIES.

IN early times, when Indian nations, after long and bloody wars, met together for the purpose of adjusting their differences, or concluding a peace with each other, it was their laudable custom, as a token of their sincerity, to remove out of the place where the peace-makers were sitting, all warlike weapons and instruments of destruction, of whatever form or shape. "For," said they, "when we are engaged in a good work, nothing that is "bad must be visible. We are met together to forgive "and forget, to *bury* the destructive weapon, and put it "quite out of sight; we cast away from us the fatal in-"strument that has caused so much grief to our wives "and children, and has been the source of so many tears. "It is our earnest hope and wish that it may never be "dug up again." So particular were they on this point, that if a single weapon had been in sight, while a treaty was negotiating, it would have disturbed their minds by recalling the memory of past events, and instead, (as they say) of gladdening their hearts, by the prospect of

1:Heckewelder M-5 (ca. 1800)1819
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a speedy peace, would, on the contrary, have filled them with sorrow.

Nor would they even permit any warlike weapons to remain within the limits of their *council fire*, when assembled together about the ordinary business of government. It might, they said, have a bad effect, and defeat the object for which they had met. It might be a check on some of the persons assembled, and perhaps, prevent those who had a just complaint or representation to make, from speaking their minds freely. William Penn, said they, when he treated with them, adopted this ancient mode of their ancestors, and convened them under a grove of shady trees, where the little birds on their boughs were warbling their sweet notes. In commemoration of these conferences (which are always to Indians a subject of pleasing remembrance) they frequently assembled together in the woods, in some shady spot as nearly as possible similar to those where they used to meet their brother *Miquon*, and there lay all his "*words*" or speeches, with those of his descendants, on a blanket or clean piece of bark, and with great satisfaction go successively over the whole. This practice (which I have repeatedly witnessed) continued until the year 1780, when the disturbances which then took place put an end to it, probably for ever.

These pleasing remembrances, these sacred usages are no more. "When we treat with the white people," do the Indians now say, "we have not the choice of the spot "where the messengers are to meet. When we are "called upon to conclude a peace, (and what a peace?) "the meeting no longer takes place in the shady "grove, where the innocent little birds with their cheer-"ful songs, seem as if they wished to soothe and en-"liven our minds, tune them to amity and concord "and take a part in the good work for which we "are met. Neither is it at the sacred council house, "that we are invited to assemble. No!—It is at

1:Heckewelder M-5 (ca. 1800)1819
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"some of those horrid places, surrounded with mounds
"and ditches, where the most destructive of all weapons,
"where *great guns*, are gaping at us with their wide
"mouths, as if ready to devour us; and thus we are
"prevented from speaking our minds freely, as brothers
"ought to do!"

How then, say they, can there be any sincerity in such councils? how can a treaty of this kind be binding on men thus forced to agree to what is dictated to them in a strong prison and at the cannon's mouth; where all the stipulations are on one side, where all is concession on the one part and no friendship appears on the other? From these considerations, which they urge and constantly dwell upon, the treaties which they make with the white men have lost all their force, and they think themselves no longer bound by them than they are compelled by superior power. Are they right in this or are they wrong? The impartial reader must decide.

CHAPTER XXIII.

GENERAL OBSERVATIONS OF THE INDIANS ON THE WHITE PEOPLE.

THE Indians believe that the Whites were made by the same Great Spirit who created them, and that he assigned to each different race of men a particular employment in this world, but not the same to all. To the whites the great Mannitto gave it in charge to till the ground and raise by cultivation the fruits of the earth;

2: Newcomb E-4, 5 (1951-1952) 1956
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727 It was my Lott to Be Carried to Kittanning with other Prisoners, and on Entring into the Town we were obliged to Pass Between Two Rows of Indians Containing ab^{t} 100 on Each Side who were arm^{d} with various kind of Weapons such as Axes Tomhawks Cutlasses Hoop Poles, Pieces of Wood etc. But they did not strike wth Axes, and only Used the Heads and Handles of their Tomhawks, But used the Blades of the Cutlasses tho' not with so much Severity as To Kill, I had however the Misfortune to receive a Blow on the Side of my Forehead wth one of them w^{ch} Cut me To the Bone & a Billet of Wood Stikeing on the head ab^{t} the Same time Between Both I was Knock^{d} down to the Ground - It was only the more elderly People both Male and Female w^{ch} rece^{d} this Useage — the young prisoners of Both Sexes Escaped without it. . . .[188]

One girl captive (Marie Le Roy), intended for adoption, said:

[We] received our welcome, according to Indian custom. It consisted of three blows each, on the back. They were, however, administered with great mercy. Indeed, we concluded that we were beaten merely in order to keep up an ancient usage, and not with the intention of injuring us.[189]

Whether running the gauntlet was a precontact trait is undetermined.

728 Peace was secured by a defeated group through the agency of an ambassador. This individual bore no arms, traveled openly, and had no distinguishing marks of office other than a white belt of wampum, "containing the speech with which he was entrusted."[190] When he reached the enemy's camp a council was called, and the wishes of the ambassador were made known. If agreement was reached the victors invited the vanquished to a council:

At this council a grand feast was prepared and was accompanied with dancing. The weaker party made the necessary acknowledgements, the peace belt was delivered to the conquerors as a token of their superiority and the parties returned to their respective homes. They never have used the pipe as is customary among northern nations, nor had they anything like flags or ceremonial bearings before their knowledge of the whites.[191]

[188]Stuart, 1926, p. 66.
[189]Schweinitz, 1905, p. 409.
[190]Trowbridge MS.
[191]*Ibid.*

3:Zeisberger M-5 (1767-1780)1910
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622 are moved neither by fear of men nor of God; fortunately there are few such.

[273] Strong drink occasions much disorder in the Indian towns.[256] If a chief is himself an abstainer, he may accomplish much against this evil, but he must be ever watchful and not tire in his efforts.

[428] At the death of a chief neither his children, wife, nor relatives inherit his possessions. Everything is distributed among the people except the wampum and belts, which belong to the chief in his official capacity, and the Council Bag. These are preserved and turned over to his successor in office. In general, some person who lived in intimacy with the deceased chief, and is well acquainted with the affairs of state is chosen to be his successor. It is generally agreed that such and such an one is the right person to assume the dignity of chief. If he is discreet and wins the favor of the captains and the people, the former in particular, will support him in every possible 624 way. A captain, such as White Eye [257] was, is the Chief's right hand. He must undertake everything ordered of him by the chief, even at the hazard of his life. To show fear would not be in harmony with his dignity and a disgrace. If he is wounded or killed by the enemy, the whole nation joins in avenging his death, taking injury done him as seriously as if it concerned the person of the chief. This the captains are aware of and it gives them courage.

● 728 A captain has no more right to conclude peace than a chief to begin war.[258] If peace is offered to a captain, when he is in the enemy's country, he can give no other answer than that he will bring the proposal to the notice of the chief, for as a warrior he cannot make peace, and that in due time reply will be given. If the chief inclines to peace, he, as it were, assumes his office again, exerts his power, takes the matter out of the hands of the captain and desires him to sit down, which signifies declaring a truce. The hatchet is taken out of the captain's hand and he is obliged to cease from hostilities and keep his men quiet. The chief knowing that inactivity is not agreeable to the captain, asks his assistance in the negotiations and generally chooses him to be the messenger of peace to the

3:Zeisberger M-5 (1767-1780)1910
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nations. By such a commission an accession of honor and respect is acquired by the captain. So soon as he gives up the tomahawk, his men must cease from hostile acts and demonstrations.

The rank of captain is neither elective nor hereditary. First intimation of this honor comes usually in a dream, early in life, one or another having seen a buffalo, a bear or other ferocious animal, or he has seen in a vision an Indian who spoke with him and gave him the necessary gifts. Such a dream is pondered over and related to friends and usually interpreted as destiny for the office of Captain. The dreamer's imagination leads him to believe that nothing may injure him and that no bullet can harm him. He, therefore, endeavors to attain to the necessary qualifications for this dignity and prove his powers for he must be tested, as will appear presently. Occasionally, boys are prepared and instructed for this position. These are given little to eat, are made to fast often and long, so that their bodies become emaciated, their minds deranged and their dreams wild and extravagant. Frequent questions are put to them when in this condition as to the dreams they have had. So long as they have not dreamt or not dreamt the right thing, the process is continued until they have been reduced to skin and bones, when they usually have or pretend to have a fantastic dream, declared to be ominous. The subject being minutely considered and interpreted by their teachers, they are solemnly informed what will be their future destination. By virtue of these extraordinary revelations they become physicians, great hunters, rich men, *Mantewits*, that is, sorcerers, or captains. The impression thus made on their minds is lasting, and as they grow older they earnestly strive to fulfill their destination, believing themselves to be men of peculiar gifts, far in advance of the others. It is not enough to profess to be destined for the dignity of a captain. The claim must be made good. The candidate must be resolute, brave, fearless, even in greatest danger. If a leader, who has not the rank of captain, has the good fortune not to lose a man of his troop in six or seven engagements and to bring scalps and prisoners to the camp, he is recognized and honored as a captain forthwith. If he loses

3:Zeisberger M-5 (1767-1780)1910
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it raw. When an Indian nation wishes to excite another to war, it sometimes happens that they send one or more prisoners to such a nation with the words, "We send you this prisoner to make some broth," and frequently gain their aim in this fashion. The prisoner, however, is not devoured but executed without mercy. There is no rescuing him from horrible death.

Captains, when about to go to war, send to the captains of nations or towns who are in league with them a piece of tobacco to smoke, thus notifying them that they themselves will soon follow. By this they intend that the captains shall smoke their pipes and consider seriously whether they will take part in the war or not. One chief about to visit another will, similarly, send him a piece of tobacco with the message that he shall smoke, look in a certain direction and in due time he will see the sender coming. This is done to make sure that the visitor will find the chief whom he wishes to visit at home.

The last war of the nations was between the Six Nations, the Delawares and Shawanose and the Cherokees, the latter pitted against the rest. This war continued many years until peace was concluded in 1768,[272] as, a few years before, peace had been made between the Six Nations and the Catabe-Nation[273] through the mediation of Sir William Johnson at Albany. Concerning earlier Indian wars nothing is known and since that time war with the whites has engaged the attention of all the Indian nations.

With the Delawares the following nations are in league: The Mahikander,[274] the Shawanose, the Cherokees, the Twichtwes,[275] the Wawiachtanos,[276] the Kikapus,[277] the Wiondats, the Tuckachschas,[278] the Chipuways, Ottawas, the Putewoataimen[279] and the Kaskaski.[280] The two last named dwell along the Wabash.[281]

The Shawanose, who formerly lived in Florida and have ever been a warlike people, had a war with the Moshkos.[282] The latter were the stronger and the Shawanose were reduced to a few remnants. The survivors left their country, came as fugitives up the Ohio to the Susquehanna. [Susquehannah]. They moved from place to place until they fell in with a strong party of Delawares. With these they entered into negotiations, stat-

be more complete (Loskiel, p. 143). The typical pre-white type of conflict was one in which a captain took a group of eight or ten warriors on a raid of the enemy camp, from which they carried off what goods they could, a few scalps and prisoners. If the chief of the raiding tribe did not denounce the raiding party and make recompense to the other tribe, war would be declared (Heckwelder, 1881, p. 176; Loskiel, p. 148). The warriors were recruited at a dance in which they signified their desire to participate by joining the warriors already dancing. This was a festive occasion at which women were present and it was repeated at the first night's camping ground to which the women followed the warriors (Heckewelder, 1881, p. 210; Loskiel, p. 146).

Prisoners were taken primarily to replace men of the tribe who had been killed in battle or died a natural death since the last war. On the march home prisoners received the same fare as the warriors themselves, but at each Delaware town they passed they were forced to perform for the amusement of the townspeople and run the gauntlet. This ordeal consisted in running between two parallel lines in which the townspeople were drawn up and suffering the blows of the double file until a specified pole was reached which guaranteed their safety. When the home village was reached, the same procedure occurred except that those who were to be adopted were sometimes protected by their foster families. Those who were not adopted were tortured in most of the ways the human mind has been able to devise, but gradual dismemberment and slow burning seem to have been the most common. A prisoner who remained impassive under this treatment was held in high esteem.

Women and children were not usually injured and the peace messenger was also granted immunity, indeed hospitality. Two essential ceremonies of the peace conference were the smoking of the peace pipe and the exchanging of strings of wampum to confirm the covenant (Heckewelder, 1881, pp. 215-18; Loskiel, pp. 143-156; Hill, pp. 53-55; Zeisberger, 1910, pp. 102-03 and 151).

The weapons used were the bow and arrow, the stone axe and a club with a rounded knob on the end. For defense they had a shield and helmet made of wooden sticks bound together with leather or hemp cord (Johnson, 1915, pp. 281-82; Koskiel, p. 141). Some of the east coast villages were palisaded for protection (Krieger, p. 51; Brinton, 1885, p. 51; Skinner, 1915, p. 7; Heye, p. 11).

Crime

Offences against members of the group became a concern of the chief only when they could not be settled by the families concerned. "The Justice they have is Pecuniary: In case of any Wrong or evil Fact, be it further it self, they Attone by Feasts and Presents of

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9: Kinietz E-4, 5 (1938) 1946
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+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
§ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
419. War chief leaves war club at house of enemy chief to show desire for peace						−	−	+	•+	•	−	•
420. Delaware act part of mediators between other tribes						+	+	•	+	•	•	+
421. Terms of peace negotiated				+	+	+	+	+	+	+	+	+
Peace—Continued												
422. By village chiefs							+	+	+	+	+	+
423. By council							+				+	+
424. By persons appointed					+	+						
425. Ceremonies at conclusion of peace: Dancing		+				+	+	−	+	−	+	+
426. Feasts						−	•(+)	−	+	•+	+	+
427. Belts exchanged				+		+	+	+	+		+	+
428. Pipe smoked				+	+	+	−	+	+	+	+	+
429. Anything like flags of truce before whites					−	−	−		•+	•	+	•
430. Flags or armorial bearings					−	−	−	•	•	•	−	•
Games												
431. Ball play				+		•	+	+	−	+	−	−
432. Football	+					+	•	•	•+	•+	+	•+
433. Dice game	+			+		+	+	+	+	+	+	+
434. Number of colors				2		2	2	2	2	2	2	2
435. Number of dice				6		5-6	6	6	7	6	8	12
436. Cards	•+	•+		+		+		+	−	+	−	•+
437. Quoits				+					−	−	+	+
438. Wrestling				+		+		+	+	+	+	+
439. Racing	+					+		+	+	+	+	+
440. Jumping						+		+	+	+	+	+
441. Hopping						+			+	•+	+	+
442. Lifting stones				+					−	•+	+	+
443. Throwing stones				+					+	+	+	+
444. Shooting and throwing arrows									§	§	+	+
445. Fond of gambling	+	+		+		−		+	§	§	+	+

9: Kinietz E-4, 5 (1938) 1946
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of defensive armor stopped in the second period, perhaps as the result of the introduction of firearms against which it was ineffective, but the memory of it continued into the fourth period. The third-period accounts were based on the practice of that time, whereas the last period accounts reflected the custom of the earliest period. 713

A similar situation seems to exist in regard to the consultation of jugglers before the march of a war party (408). We have no information on this point from the first or second period and such consultation is denied in the third period, but Chipps reported in 1824 that fifty years and more before it had been customary for the chiefs to consult the jugglers. The three informants in the fourth period were unanimous in reporting the reliance upon jugglers for determining the omens concerning a war party. 726 787

Sieges were not a war practice of the Delaware according to the early accounts (412). The sieges reported in the fourth period were of comparatively recent occurrence. 723

Roger Williams reported that enemy heads were taken as trophies and he made no mention of scalps (415). Other New England accounts of the same period related that hands were also cut off as trophies. We have no information on this point for the Delaware of the same period. In the next period Heckewelder said the Indians took scalps as trophies but that they referred to them as heads. About the same time accounts of other tribes stated that heads were taken if possible, but if pressed by pursuit or too encumbered by heads, a warrior would reduce his load by saving only the scalps. It is doubtful if the practice of taking scalps instead of heads originated in historic times, but it is certain that it completely replaced the latter, probably in the second period. 727

Peace

The elements entering into peace negotiations suffered a fate very similar to those of war. The sources and informants uniformly stated that ambassadors were sent to negotiate a peace (416), and that peace terms were negotiated and not dictated 728

9: Kinietz E-4, 5 (1938) 1946
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728 by one party (421). On the other hand, there was no agreement as to how the desire for peace was broached or who the negotiators or ambassadors were (419, 422-24). No changes are indicated in these elements; rather, it seems that a variety of customs were permissible at any period.

The ambassadors were probably appointed by the civil chiefs, by the council of wisemen, or both. Their mission many times was preceded by the showing of a desire for peace by a war chief while in enemy territory. Heckewelder was the only one to throw any doubt on the sanctity with which the person of the ambassador was held, and he blamed all violations on the whites.

[535] Dancing at the conclusion of a peace was affirmed and denied in both the third and fourth period, with the majority reporting its practice (425). On the basis of the first copy of Pipe's account, the third-period sources denied the connection of feasts with peace ceremonies, whereas the fourth-period informants all maintained that feasts were given (426). However, Pipe's account was changed in the second and third copies to vouch for the feasts that had been definitely denied in the first copy, and thus this clear cut division between the information of the two periods does not exist. I suspect that the data of the fourth period reflect precontact and early contact customs that had been dropped as a general practice by the third period when most of the treaty negotiations were between whites and Indians rather than between different tribes of Indians. Pipe's reversal may be explained and correlated with this hypothesis by assuming that his first account related the contemporaneous practice and his revised accounts the custom in the past. The exchange of belts was unquestioned and the smoking of a pipe almost so (427-28). Pipe's statement that the Delaware "never used the pipe as the northern nations do" contradicts both previous and subsequent accounts and is most incomprehensible.

Games

526 The ball play, sometimes known as la crosse, usually indulged in by the tribes of the eastern United States was common among the Delaware according to the second- and third-period sources

9: Kinietz E-4, 5 (1938) 1946
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408. Consultation of jugglers before march

721 CAPTAIN CHIPPS—There are no jugglers now (1824) living—
787 the last that are recollected lived about 50 years ago—it was customary then for the chiefs to consult them, and be guided by their advice.

410. Women accompany war party

726 CAPTAIN PIPE—Anciently the women were never known to accompany a war party, but since booty has been an inducement they have been much in the habit of joining them.

CAPTAIN CHIPPS—The women seldom go into battle—they have however a right to fight, which entitles them to a place in the ranks—if they behave well, they are as much commended as the male warriors.

415. Scalps taken

727 ROGER WILLIAMS said that the whole head was taken as a trophy.

PEACE

728 *418. Ambassadors of peace carry white wampum*

J. W. reported that an ambassador carried "something" but not necessarily a belt of white wampum.

419. War club as emblem of desire for peace

J. W. insisted that chief left "some mark" at home of enemy chief to indicate a desire for peace but that it was not necessarily a war club.

426. Feasts

CAPTAIN PIPE in the first copy of his account said: The party inviting the assemblage of the council always furnish the necessary provisions for the visitors during their stay, but there are no feasts. In second and third copies of his account, he said there was a council after the preliminary negotiations and: At this council a grand feast was prepared and was accompanied with dancing.

9: Kinietz E-4, 5 (1938) 1946
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W. T.—Originally there was no war, hence no peace rules until after whites introduced war. William Penn made a treaty with the Delaware. The delegates (chief, assistant chief, war chief, and councilors) at this and later treaties, met, and talked things over, smoked just like businessmen do today. The white delegates were given food just like Indians always feed any visitors. At the Penn treaty they ate turkey. Thanksgiving day among the whites commemorates this first turkey feast. 721 728

429. Flag of truce 728

J. W. said that a flag of truce was something blue.

Games

432. Football

J. W. and W. T. said football was taken over recently from Shawnee. 526

W. L. said that the football game was played with the women against the men. There were two goal posts on the east side and two on the west. Each side tried to send the ball between the posts of the other side. The men had to kick the ball but the women could throw it. Once they appointed a man to help the women. He was mobbed and that was not tried again.

436. Cards

Roger Williams reported a game like English cards in which rushes were used instead of cards. 525

Van der Donck said that they played a game with pieces of reeds, resembling our card playing.

W. L. said that seven-up was the favorite game.

441. Hopping

W. T. stated that the game was to see who could cover the most ground in three hops. 524

442. Lifting stones

W. T. said that contests of lifting stones in the old days were really trials of the vision power of the different individuals, for 781 526